



DINCHARYA IMPORTANCE IN HEALTHY LIVING

Dr Rachin Shivgotra

Assistant Professor, Department of Kriya Sharir, Jammu Institute of Ayurveda & Research, Nardani Raipur (Bantalab) Jammu-181123

ABSTRACT The Sanskrit word Dincharya which literary means daily routine. Appropriate patterning or ritual conduct is the foundation of healthy life. Dincharya promotes healthy organization of the energy channels and the seat of the Prana. According to Ayurveda one should follow dincharya in order to lead a healthy and disease free life. Dincharya or the daily routine is an imperative part of healthcare to fill each day with essential Self-care practices, eat at proper times and create a regular sleep schedule. Our focus, clarity and emotions become stabilized and our hormones balanced. Our energy reaches greater levels and our self-worth and wellbeing begin to shine. Healthy person should have the equilibrium state of the three humors of the body, seven tissues, three waste products and the power of digestion along with pleasant mind, soul and sense organs. With all of the positive effects that come from a healthy daily routine, it is no wonder that this is one of the first protocols to re-establish homeostasis and health in the system. A Dincharya or daily routine should be utilized by every individual, no matter their body-type, age, gender or level of health. Although we all have unique needs, it is well known that every-body will be benefitted from creating a consistent and healthy routine in their life. Ayurveda gives more emphasis on prevention of diseases than treatment. Therefore it is not only limited to management and treatment of diseases. Other principles are also described in context to prevention and dincharya is one of those.

KEYWORDS : Health, Dincharya, lifestyle, Daily regimen, prevention, lifestyle disorders.

INTRODUCTION

To maintain the positive health in the healthy individuals and treating the diseased persons are the two main objectives of Ayurveda. Keeping this view Acharya Vagbhata emphasized the importance of preventive aspect and allocated separate chapters like Dincharya. Today's a new word has been emerged very rapidly i.e. "life-style disorders". The term life style is rather a diffuse concept often used to denote the way people live, reflecting a whole range of social values, attitudes and activities. It is composed of cultural and behavior patterns and lifelong personal habits. Lifestyles are learnt through process of socialization. Lifestyles are learned through social interaction with parents, peer groups, friends, sibling and through school and mass media. Health includes one's reserve of physical strength and stamina as well as mental steadiness to meet the requirements of the daily life. Only healthy individual of sound body and mind can endure social and cultural pressures. Health not only means freedom from the disease, but the ability to work with the satisfaction and self control. Health is the best root factor in achieving Dharma (attain pious acts), Artha (wealth), Kama (desire) and Moksha (salvation). Lifestyle change, more than any other factor, is considered to be the best way of preventing the disease. The most important is unhealthy lifestyles that contribute to more than half of all disorders. One who wants to keep fit himself for whole of his life time should also be fit for every day. Health depends on how one spends day. The ideal life style for a day is called as daily regimen (Dincharya). Daily regimen explains the various duties from one day to the next day. Many current day health problems especially in the developed countries (e.g. coronary heart disease, obesity lung cancer drug addiction) are associated with lifestyle changes. In developing countries such as India where traditional life styles still persists risk of illness and death are connected with lack of sanitation, poor nutrition, personal hygiene, elementary human habits, customs and cultural patterns. It may be noted that not all lifestyle factors are harmful.

MATERIALS AND METHODS:

Various Ayurvedic classic texts have been used for this study as source materials. Main Ayurvedic books used are Charak Samhita, Susruta Samhita, Astanga Sangrah, Astanga Hridaya, Bhav Prakash, Swasthavritta samuchchya and available commentaries on it. Apart this relevant modern medical science books and websites are also been used for this.

REGIMENS UNDER DINCHARYA:

1. Brahmamuhurta-jagarana (Wake-up just before sunrise) It is suitable time to study and obtain knowledge.
2. Shauch vidhi Healthy person should eliminate the natural urges like faeces and urine etc facing north in the morning hours and south in the night.
3. Danta-dhavana (Tooth-brushing): having the tastes of pungent, bitter and astringent twigs are good for brushing.

4. Jihva-nirlekhana (Tongue-cleaning)
5. Sneha gandusha-dharana (Retaining oil in mouth)
6. Mukha-netra prakshalana (Washing of face and eyes)
7. Sugandhita dravya dharana and tambula sevana (Use of mouth freshener and betel leaves)
8. Anjana (Application of collyrium)
9. Nasya (Oily nasal drops)
10. Dhumapana (Inhalation of medicated smoke)
11. Vyayama (Physical exercise)
12. Kshaura-karma (Regular cutting of hair, nail, etc)
13. Abhayanga (Body massage with oil)
14. Sharir-parimarjana (Body cleansing)
15. Snana (Bathing)
16. Vastra-dharana (Dressing)
17. Anulepana (Deodorants, perfumes, face-pack, etc)
18. Gandhamala-dharana (Garlanding)
19. Ratna and abhushana dharana (Use of precious stones and metals in the form of jewellery)
20. Sandhyopasana (Worship and prayer with Suryanamaskar)
21. Paduka-chhatra-dandadi dharana (Use of shoes, umbrella, stick, etc)
22. Jivikoparjana upaya (To indulge in occupation) It is the ideal regimen of dincharya and rarely followed by individuals at present time due to stress and fast life-style as well as due to some kind of ignorance also.

1. Brahmuhurte Jagrana Brahmuhurt

It is considered as the apt time for waking up which is the fourteenth muhurtha of ratri varies from region to region as the time of sunrise is not uniform throughout the world. It is approximately two muhurtas i.e. 96 minutes before sunrise in that region. Period of Brahma Muhurta is an intermittent duration between respiration and photosynthesis in plant kingdom. There will be abundance of nascent of oxygen which easily mixes with haemoglobin forming oxyhaemoglobin reaching to the remote tissues and also boost the immune system as oxygen deficient bodies are highly prone to disease. Also it is the right time for adhyayana (study). late rise from bed induces lethargic mood throughout the day causing inactivity.

2. Malotsarga Vidhi

Vacham niyamyam by keeping silence/with concentration it helps in complete evacuation of stool & urine. Evacuation should be done when urge is felt. Urge should not be suppressed otherwise it will cause Shirah shoola (head ache), Apanvayu urdhva gati, Kartanvat peeda (cutting type of pain). Evacuation should not be done forcefully; otherwise it will cause Arsha (piles) rectal prolapsed, anal fissure.

3. Danta Dhavana,

Jivha Nirlekhana Evam Achmana Brush told for Dantdhavana should be of Katu, Tikta, Kashay Ras, and Acharya Sushrut mentioned

Madhur Ras additionally. mouth diseases are caused by mainly Kapha Dosh, so Katu, Tikta & Kashay Ras are helpful to prevent most of the oral diseases. After brushing, powder of Kushtha, Trikatu, Triphala & Trijataka mixed with honey should be applied to tooth n gum. In Vataja or Pittaja oral diseases Madhura Rasa is used (as mentioned by Acharya Sushruta). After brushing tongue cleaning should be done prevents Mukha dourgandha (hlitosis), Vairasya (faulty taste), Aruchi (tastelessness). After washing the mouth, face & eyes should be washed with fresh water or with decoction of Amlaki or decoction of bark of Kshiri Vraksha. Prevents Neelika (blackish discoloration), Vyanga (dark circles), Rakta pitta janya vyadhi, helps improving the power of vision (Chakshushya).

4. Anjana

There are two types of Anjana: - 1. Souvira Anjana, 2. Rasa Anjana. Souvira Anjana has been advised, to use daily, it helps in maintaining the health eye & vision, It prevents & cures- Daha (burning), Kandu (itching), Mala (eye debris), Klinnta (watery eye), Vedna (pain) etc.

Rasanjana is told to use every 5th or 8th day, at night, to evacuate excessive Kapha Dosh (as eye being a Teja dominant organ, should be protected from excessive Kapha or kleda).

5. Nasya

There are five types of Nasya: - 1. Navana, 2. Avpeedana, 3. Dhyapana, 4. Dhoom, 5. Pratimarsha Pratimarsha Nasya has been advised to use daily, usually Anu Tail is used for this purpose. It pacifies the Vata Dosh & gives unctuousness to head & neck region, so it prevents mainly the degenerative disorders of brain & sense organs. It prevents- Khalitya (hair fall), Palitya (graying of hair), Manyastambha (stiffness of neck), Hanustambha (stiffness of mandible), Shirah Shool (head ache), Ardita (facial paralysis), Peenasa (chronic rhinitis) and other Vataja disorders.

6. Kavala & Gandusha

Sneha Gandusha - Prevents Vataja disorders of mouth, cracking of lips, dryness of mouth, Swarbheda (loss of voice), etc. Kavala of bark of Khadira, Arimed & Kshiri Vraksha - Prevents mainly Kaphaja disorders Aruchi (tastelessness), Mukhvairasya (faulty taste), Dourgandh (halitosis), Lalasrav (excessive salivation), When Gandusha is done with lukewarm water gives feeling of lightness (laghuta) in mouth.

7. Dhoomapana

There are three types of Dhoompana: - 1. Prayogika, 2. Snahik, 3. Virechnik

Prayogika Dhoomapana is advised to use daily and it prevents disorders of head & neck region which are caused by Vata & Kapha, Shirogourava (heaviness of head), Shirahshoola (head ache), Kasa, Shwasha, Hikka (cough, dyspnoea), Karna Srava (ear discharge), Nasa Srava (nasal discharge), Netra Srava (eye discharge), Tandra (drowsiness) etc. Smoke should be taken from nose & expelled from mouth to prevent harm to eyes.

8. Abhyanga

Ushna Abhyanga in Sheeta Ritu & Sheeta Abhyanga in Ushna Ritu, strengthens the body, repairs the regenerates tissue, very good in pacifying Vata, relieves tiredness and many more. Shiro Abhyanga Beneficial for hair, Nourishes sense organs, improves sleep. Padabhyanga Strengthens legs & feet, Relieves from senselessness, stiffness, cracks, contraction etc. improves vision and improves sleep.

9. Vyayama

Any kind of activity which brings up tiredness in the body is Vyayama. Time duration for Vyayama is mentioned for those who are strong & takes Snigdha Ahara as "Ardha Shakti Matra" in Sheeta & Vasanta Ritu. "Alpa Vyayama" in Grishma & Varsha ritu. It promotes Overall health & functioning, strength, digestive power, Body mass & solidity, lightness, reduces fat etc.

10. Udwartana

Massaging with powder (Triphala Churna, Yava Churna) of Kapha Hara drugs is called as Udwartana it opens up the skin pores & improves complexion, reduces fat, reduces itching & skin, eruptions etc.

11. Snana

Fresh water or hot water is used for bathing according to season to

maintain hygiene. Hot water is contraindicated for head bath it causes harm to eye & hair. Bath should not be taken without head wash dirt will be kept stuck in hair, feeling of heaviness Bath should not be taken after food it causes indigestion.

12. Bhojana Vidhi

Food should be taken when hunger is felt, for healthy people 2 times of meal is advised, any type of exercise should not be done immediately after food, water should not be taken immediately after food, sleep & sexual activity should not be done immediately after food, full stomach meal should not be taken in night, food should not be taken too late & it should not be heavy, food which are of opposite qualities should not be taken and Tamboola Seana is advised after food, this results in indigestion & formation of Ama.

DISEASES DUE TO DISTURBED DINCHARYA:

1. Obesity
2. Hypertension and stroke
3. Diabetes mellitus
4. Coronary heart disease
5. Dyslipidaemia
6. Cancer
7. Various types of arthritis
8. Anxiety neurosis and other mental diseases
9. Neurological disorders
10. Insomnia and other sleep disorders
11. Constipation and incomplete evacuation of bowels
12. Indigestion, flatus and fullness of abdomen.

DISCUSSION:

Ayurveda gives more emphasis on prevention of diseases than treatment. Therefore it is not only limited to management and treatment of diseases. Other principles are also described in context to prevention and dincharya is one of those. Principle of dincharya is basically related with time management. Actually there are nine karana dravya (responsible factors) behind the creation and manifestation of Universe and these are Panchamahabhuta (space, air, fire, water & earth), Manas (mind), Atma (soul), Kala (time) and Disha (directions). So, time is very important factor and affects every creation of Universe. It is one of the causative factors (i.e. Trividha hetu) in the initiation of diseases. There are various changes which have been occurred by the impact of time and later on results in manifestation of various diseases. If these changes are terminated by different activities described under the heading of dincharya, diseases are definitely prevented. This is the basic principle behind dincharya and other charyas described according to various time fractions. Today's a new word has been emerged very rapidly i.e. "life-style disorders". This word is basically concerned with chronic non-communicable diseases which have been taken the form of epidemic in current era. Principle of Dinacharya is more relevant in current era because everybody is in hurry and running according to fast life-style of present time. Even nobody has time even for them self. So, result is emergence of epidemic due to life-style disorders both communicable and non-communicable. This trend of present time cannot be changed as it is demand of this era but lifestyle can be modified by simple interventions through conduct of Dinacharya. Principle of Dinacharya is basically related with harmonization of human body with environment and this practice basically balances the Doshas which ultimately results in good health. Healthy habits should be included in life-style even in busy schedule also, if a person want to be healthy forever.

CONCLUSION

Unhealthy life styles are the principle causes of modern day illnesses, healthy life style can result in an improved feeling of wellness that is critical to optimal health. Wellness is associated with social, mental, spiritual and physical functioning. So health management is free and enjoyable but disease, management is very costly and painful. Time is an important and unavoidable factor accepted on causation of diseases. Dincharya has been described in the context of day and it destroys the harmful effects of time at primary level as well as it slow down the irreversible changes. Daily regimen is an important and unavoidable factor accepted in causation of diseases. It is responsible for the various changes which results in manifestation of diseases. Dinacharya is need of current era as various diseases are emerging very rapidly both communicable and non-communicable diseases. Most of them are only preventable. According to Ayurveda one should follow Dinacharya in order to lead a healthy and diseased free life.

REFERENCES

1. K.Park-Textbook Of Preventive And Social Medicine, 2nd chapter,P:18,Eighteen edition,MS Banarasidas bhanot publishers,
2. K.Park-textbook of preventive and social medicine, 18th edition(MS Banarasidas bhanot publishers)page31
3. Charak samhita by RK Sharma Bhagwandas. sutrastahan 5th chapter page 1
4. Astanga sangraha by R.vaidyanath (chauhamba surbharati prakashan Varanasi)sutrastahna 3/3 page 40
5. (www.Ayurveda.com/resource/articles/the-dailyroutine).
6. Pt. Kashinath Shashtri, Charaka samhita, Sutra sthana chapter 30/ shloka 26, 2005.
7. Kaviraj Atrideva Gupta, Ashtang Sangraha Sutra sthan chapter 3/ shloka 1, 2011.
8. Brimhananda tripathi, Astanga Hridayam, Sutra stana chapter 2/shloka 1, 2014.
9. Kaviraj Atrideva Gupta, Ashtang Sangraha Sutra sthan chapter 3/ shloka 4-8, 2011.
10. Kaviraj Ambikadutta Shastri, sushruta samhita, Chikitsa sthana, Chapter24/ shloka, 2010; 4-12.
11. Kaviraj Ambikadutta Shastri, sushruta samhita, Chikitsa sthana, Chapter24/ shloka, 2010; 4-12.
12. Pt. Kashinath Shashtri, Charaka samhita, Sutra sthana chapter 5/ shloka, 2005; 14-20.
13. Pt. Kashinath Shashtri, Charaka samhita, Sutra sthana chapter 5/ shloka, 2005; 56-63.
14. Pt. Kashinath Shashtri, Charaka samhita, Sutra sthana chapter 5/ shloka, 2005; 78-86.
15. Pt. Kashinath Shashtri, Charaka samhita, Sutra sthana chapter 5/ shloka, 2005; 20-55.